SURAH OF AL-INSAN

- **THE RESEARCH: SURAH OF AL-INSAN**
- **THE RESEARCHER: HEBA MUHAMEL SALEH**

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- THE BACKGROUND
  - ITS NAME
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THE REFERENCES

1. https://miraclesofquran.quora.com/Why-Surah-Al-Insaan-chapter-76-The-Human-was-revealed
2. https://surahquran.com/sorah-english-76.html

THE
BACKGROUND1

ITS NAME

.Al-Insan, Ad-Dahr ,الإنسان، الدهر

This Surah has two names and both taken from verse # 1.

١ هَلْ أَتَىٰ عَلَى الْإِنْسَانِ حِينٌ مِنَ الدَّهْرِ
لَمْ يَكُنْ شَيْئًا مَذْكُورًا
1 Has there [not] come upon man a period of time when he was not a thing [even] mentioned?

But It does not mean that this name is the actual topic discussed in the whole Surah. It is just a reference and mark/symbol to distinguish this Surah from others as is with most other Surahs of Quran. While there are diversified topics discussed in these Surahs.

ENGLISH NAME: The Human/Man, Endless Time.

CHAPTER NUMBER: 76

SURAH INSAN TOTAL VERSES: 31

SURAH INSAN TOTAL WORDS: 243

TOTAL UNIQUE WORDS WITHOUT REPETITION: 196

TOTAL LETTERS: 1,087

REVELATION PERIOD:

Meccan, Approx. 613 – 618 AD.

MAIN CHARACTERS:

God, Man, Disbelievers, Believers, Kafoor, Zanjabil, Salsabeel.

SURAH INSAN MAIN TOPICS:

Universe Was There Before Man, And Man Was Not Even A Thing Mentioned, Detailed Description of Paradise with some unique things Like Drink Mix With Kafur, Cups & Vessels Made of Silver Clear As Glass, Drink Mix With Zanjabil from a Fountain named Salsabeel.

Theme and Subject Matter

The theme of this Surah is to inform man of his true position in the world and to tell him that if he understood his true position rightly and adopted the attitude of gratefulness, he would meet with such and such good end, and if he adopted the way of disbelief, he would meet with such and such evil ends. In the longer Surahs of the Quran this same theme has been presented at length, but a special characteristic of the style of the earliest Surahs revealed at Makkah is that the subjects dealt with at length in the later period, "have been presented in a brief but highly effective way in this period in such concise, elegant sentences as may automatically be preserved in the memory of the hearers."

In this Surah, first of all man has been reminded that there was a time when he was nothing; then a humble beginning of him was made with a mixed drop of sperm and ovum of which even his mother was not aware; even she did not know that he had been conceived nor anyone else seeing the microscopic cell could say that it was a man, who in future would become the best of creation on the earth. After this, man has been warned, so as to say: "Beginning your creation in this way We have developed and shaped you into what you are today in order to test and try you in the world. That is why, unlike other creatures, you were made intelligent and sensible and were shown both the way of gratitude and the way of ungratitude clearly so that you may show, in the interval that you have been granted here for work, whether you have emerged as a grateful servant from the test or an unbelieving, ungrateful wretch!"

Then, just in one sentence, it has been stated decisively what will be the fate to be met with in the Hereafter by those who emerged as unbelievers from this test.

After this, in vv. 5-22 continuously, the blessings with which those who do full justice to servitude in the world, will be favoured, have been mentioned in full detail. In these verses, not only have their best rewards been mentioned but they have also been told briefly what are the acts on the basis of which they would become worthy of those rewards.

Another special characteristic of the earliest Surahs revealed at Makkah is that besides introducing in them briefly the fundamental beliefs and concepts of Islam, here and there, those moral qualities and virtuous acts have been mentioned, which are praiseworthy according to Islam, and also those evils of deed and morality of which Islam strives to cleanse human life. And these two things have not been mentioned with a view to show what good or evil result is entailed by them in the transitory life of the world, but they have been mentioned only to point out what enduring results they will produce in the eternal and everlasting life of the Hereafter, irrespective of whether an evil quality may prove useful or a good quality may prove harmful in the world.

This is the subject matter of the first section (vv. 1-22). In the second section, addressing the Holy Prophet (upon whom be peace), three things have been stated: first, that "it is in fact We Ourself Who are revealing this Quran piecemeal to you, and this is intended to inform the disbelievers, not you, that the Quran is not being fabricated by Muhammad (upon whom be Allah's peace and blessings) but it is "We Who are revealing it, and it is Our Own wisdom which requires that We should reveal it piece by piece and not all at once.

." Second, the Holy Prophet has been told: "No matter how long it may take for the decree of your Lord to be enforced and no matter what afflictions may befall you in the meantime, in any case you should continue to perform your mission of Apostleship patiently, and not to yield to the pressure tactics of any of these wicked and unbelieving people." The third thing he has been told is: "Remember Allah day and night, perform the Prayer and spend your nights in the worship of Allah, for it is these things which sustain and strengthen those who call to Allah in the face of iniquity and disbelief."

Then in one single sentence, the actual cause of the disbelievers' wrong attitude has been stated: they have forgotten the Hereafter and are enamoured of the world. In the second sentence, they have been warned to the effect: "You have not come into being by yourself: We have created you. You have not made these broad chests, and strong, sturdy hands and feet for yourselves, it is We Who made these for you; and it so lies in Our power to treat you as We please. We can distort your figures, We can destroy you and replace you by some other nation. We can cause you to die and can recreate you in whatever form we like."

In conclusion, it has been said:
This is an Admonition:
whoever wills may accept it
and take a path to his Lord.
But man's own will and desire
is not everything in the world.
No one's will and desire can be
fulfilled unless Allah (also) so
wills. And Allah's willing is not
haphazard: whatever He wills,
He wills it on the basis of His
knowledge and wisdom. He
admits into His mercy
whomever He regards as
worthy of His mercy on the
basis of His knowledge and
wisdom, and He has prepared
a painful torment for those
whom He finds unjust and
wicked.

THE AYAT IN DETAILS2

هَلْ أَتَىٰ عَلَى ٱلْإِنسَٰنِ حِينٌ مِّنَ ٱلدَّهْرِ لَمْ يَكُن شَيْـًٔا مَّذْكُورًا ﴿١﴾

Has there not been over man a period of time, when he was nothing to be mentioned?

هَلْ أَتَىٰ عَلَى ٱلْإِنسَٰنِ حِينٌ مِّنَ ٱلدَّهْرِ لَمْ يَكُن شَيْـًٔا مَّذْكُورًا ﴿١﴾ إِنَّا خَلَقْنَا
ٱلْإِنسَٰنَ مِن نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَٰهُ سَمِيعًۢا بَصِيرًا ﴿٢﴾ إِنَّا

Verily, We have created man from Nutfah drops of mixed semen (discharge of man and woman), in order to try him, so We

الْإِنسَٰنَ مِن نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَٰهُ سَمِيعًۢا بَصِيرًا ﴿٢﴾ إِنَّا
هَدَيْنَٰهُ ٱلسَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ﴿٣﴾ إِنَّآ أَعْتَدْنَا لِلْكَٰفِرِينَ سَلَٰسِلَا۠

Verily, We showed him the way, whether he be grateful or ungrateful.

هَدَيْنَٰهُ ٱلسَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ﴿٣﴾ إِنَّآ أَعْتَدْنَا لِلْكَٰفِرِينَ سَلَٰسِلَا
وَأَغْلَٰلًا وَسَعِيرًا ﴿٤﴾ إِنَّ ٱلْأَبْرَارَ يَشْرَبُونَ مِن كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا ﴿٥﴾

Verily, We have prepared for the disbelievers iron chains, iron collars, and a blazing Fire.

إِنَّ ٱلْأَبْرَارَ يَشْرَبُونَ مِن كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا ۝٥

Verily, the Abrar (pious, who fear Allah and avoid evil), shall drink a cup (of wine) mixed with water from a spring in

عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا ﴿٦﴾

A spring wherefrom the slaves of Allah will drink, causing it to gush forth abundantly.

عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا ﴿٦﴾ يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ
يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا ﴿٧﴾ وَيُطْعِمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ مِسْكِينًا

They (are those who) fulfill (their) vows, and they fear a Day whose evil will be wide-spreading.

يَوْمًا كَانَ شَرُّهُۥ مُسْتَطِيرًا ﴿٧﴾ وَيُطْعِمُونَ ٱلطَّعَامَ عَلَىٰ حُبِّهِۦ مِسْكِينًا
وَيَتِيمًا وَأَسِيرًا ﴿٨﴾ إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ ٱللَّهِ لَا نُرِيدُ مِنكُمْ جَزَآءً وَلَا شُكُورًا

And they give food, inspite of their love for it (or for the love of Him), to Miskin (poor), the orphan, and the captive,

إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ ٱللَّهِ لَا نُرِيدُ مِنكُمْ جَزَآءً وَلَا شُكُورًا

(Saying): "We feed you seeking Allah's Countenance only. We wish for no reward, nor thanks from you.

إِنَّا نَخَافُ مِن رَّبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا ﴿١٠﴾

"Verily, We fear from our Lord a Day, hard and distressful, that will make the faces look horrible (from extreme dislikeness to

إِنَّا نَخَافُ مِن رَّبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا ﴿١٠﴾ فَوَقَاهُمُ اللَّهُ شَرَّ ذَٰلِكَ
الْيَوْمِ وَلَقَّاهُمْ نَضْرَةً وَسُرُورًا ﴿١١﴾ وَجَزَاهُم بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا ﴿١٢﴾

So Allah saved them from the evil of that Day, and gave them Nadratan (a light of beauty) and joy.

وَجَزَىٰهُم بِمَا صَبَرُوا۟ جَنَّةً وَحَرِيرًا ﴿١٢﴾

And their recompense shall be Paradise, and silken garments, because they were patient.

مُّتَّكِـِٔينَ فِيهَا عَلَى ٱلْأَرَآئِكِ ۖ لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا ﴿١٣﴾

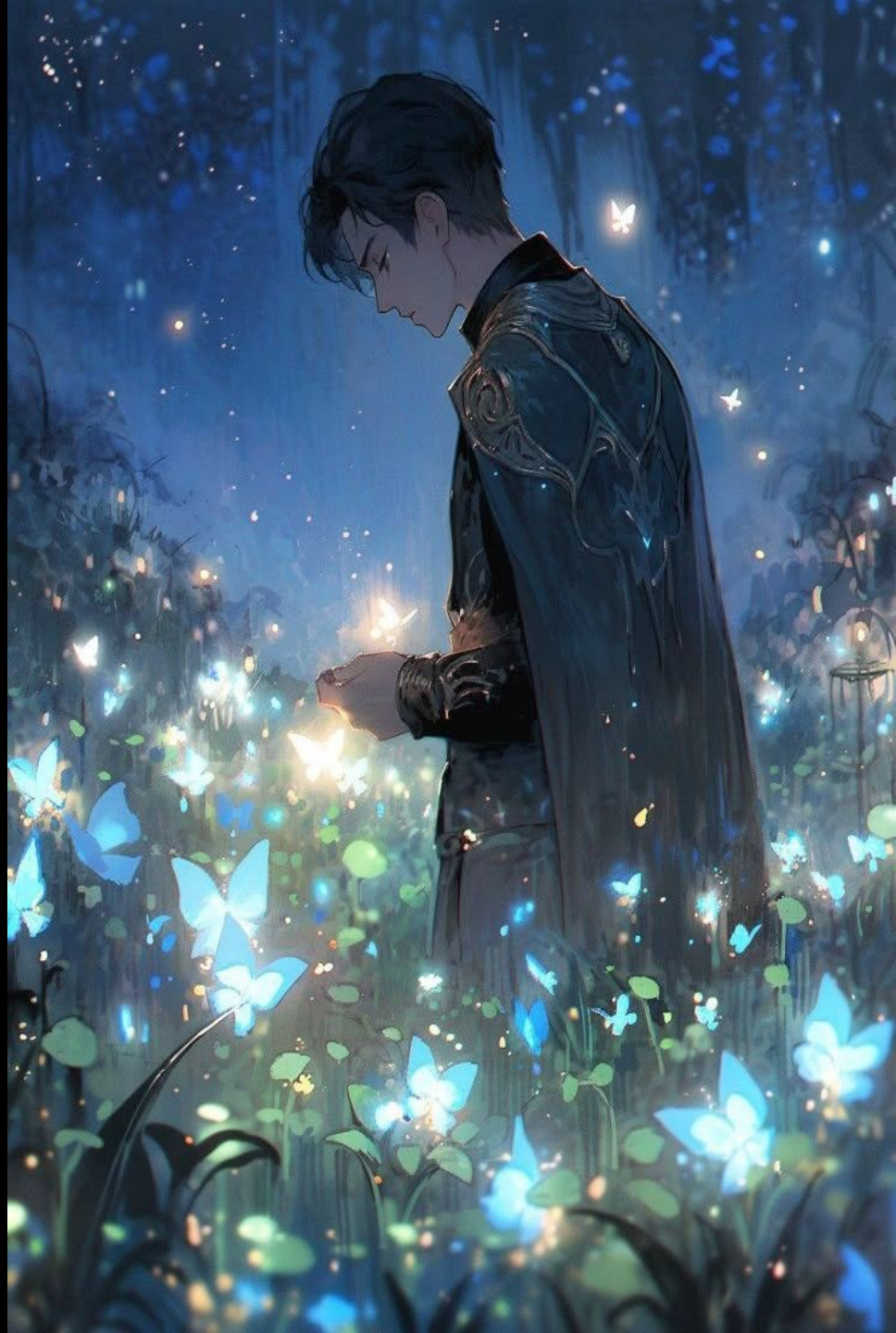
Reclining therein on raised thrones, they will see there neither the excessive heat of the sun, nor the excessive bitter cold, (as in Paradise there is no sun and no moon).

وَدَانِيَةً عَلَيْهِمْ ظِلَٰلُهَا وَذُلِّلَتْ قُطُوفُهَا تَذْلِيلًا ﴿١٤﴾

And the shade thereof is close upon them, and the bunches of fruit thereof will hang low within their reach.

وَدَانِيَةً عَلَيْهِمْ ظِلَٰلُهَا وَذُلِّلَتْ قُطُوفُهَا تَذْلِيلًا ﴿١٤﴾ وَيُطَافُ عَلَيْهِم بِـَٔانِيَةٍ
مِّن فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرَا۠ ﴿١٥﴾ قَوَارِيرَا۠ مِن فِضَّةٍ قَدَّرُوهَا تَقْدِيرًا ﴿١٦﴾

And amongst them will be passed round vessels of silver and cups of crystal,



قَوَارِيرَا۠ مِن فِضَّةٍ قَدَّرُوهَا تَقْدِيرًا ﴿١٦﴾

Crystal-clear, made of silver. They will determine the measure thereof according to their wishes.

وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنجَبِيلًا ﴿١٧﴾

And they will be given to drink there a cup (of wine) mixed with Zanjabil (ginger, etc.),

عَيْنًا فِيهَا تُسَمَّىٰ سَلْسَبِيلًا

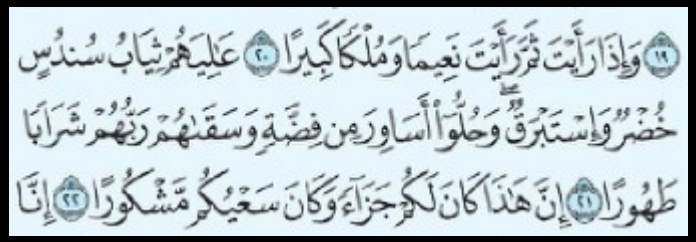
A spring there,
called Salsabil.

وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنثُورًا

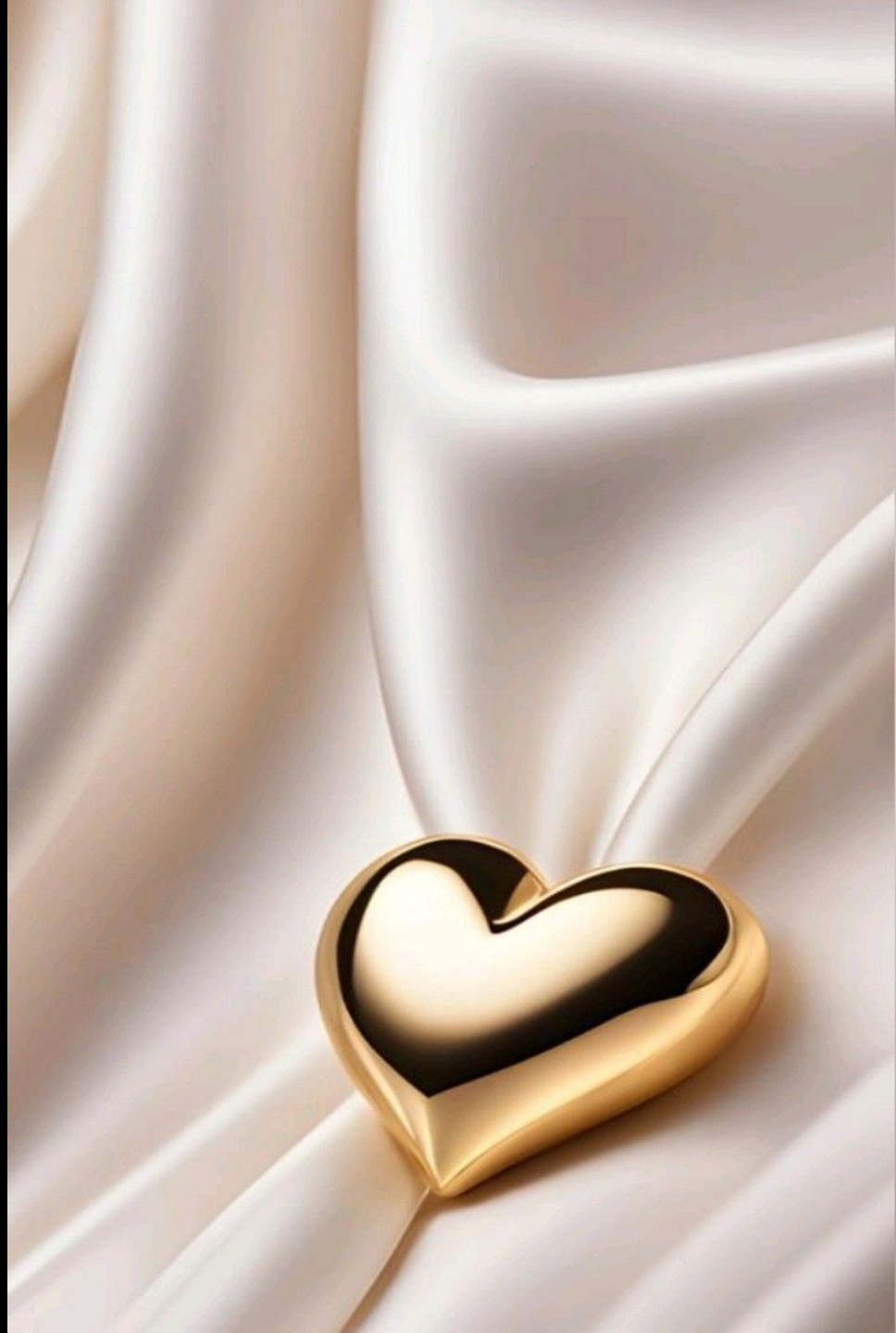
And round about them will (serve) boys of everlasting youth. If you see them, you would think them scattered

وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا ﴿٢٠﴾

And when you look there (in Paradise), you will see a delight (that cannot be imagined), and a great dominion.



Their garments will be of fine green silk, and gold embroidery. They will be adorned with bracelets of silver, and their Lord will give them a pure drink.



طَهُورًا ﴿٢١﴾ إِنَّ هَٰذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعْيُكُم مَّشْكُورًا ﴿٢٢﴾ إِنَّا
نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنزِيلًا ﴿٢٣﴾ فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تُطِعْ

(And it will be said to them): "Verily, this is a reward for you, and your endeavour has been accepted."

طَهُورًا ﴿٢١﴾ إِنَّ هَٰذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعْيُكُم مَّشْكُورًا ﴿٢٢﴾ إِنَّا
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Verily! It is We Who have sent down the Quran to you (O Muhammad SAW) by stages.

نَحْنُ نَزَّلْنَا عَلَيْكَ ٱلْقُرْءَانَ تَنزِيلًا ﴿٢٣﴾ فَٱصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تُطِعْ
مِنْهُمْ ءَاثِمًا أَوْ كَفُورًا ﴿٢٤﴾ وَٱذْكُرِ ٱسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا ﴿٢٥﴾

Therefore be patient (O Muhammad SAW) and submit to the Command of your Lord (Allah, by doing your duty to Him and by conveying His Message to mankind), and obey neither a sinner nor a disbeliever among them.

وَٱذۡكُرِ ٱسۡمَ رَبِّكَ بُكۡرَةٗ وَأَصِيلٗا ٢٥

And remember the Name of your Lord every morning and afternoon [i.e. offering of the Morning (Fajr), Zuhr, and 'Asr prayers].

وَمِنَ ٱلَّيۡلِ فَٱسۡجُدۡ لَهُۥ وَسَبِّحۡهُ لَيۡلٗا طَوِيلٗا ٢٦

And during night, prostrate yourself to Him (i.e. the offering of Maghrib and 'Isha' prayers), and glorify Him a long night through (i.e. Tahajjud prayer).

وَمِنَ ٱلَّيۡلِ فَٱسۡجُدۡ لَهُۥ وَسَبِّحۡهُ لَيۡلٗا طَوِيلًا ٢٦ إِنَّ هَٰٓؤُلَآءِ
يُحِبُّونَ ٱلۡعَاجِلَةَ وَيَذَرُونَ وَرَآءَهُمۡ يَوۡمٗا ثَقِيلٗا ٢٧ نَّحۡنُ خَلَقۡنَٰهُمۡ

Verily! These (disbelievers) love the present life of this world, and put behind them a heavy Day (that will be hard).

يُحِبُّونَ ٱلْعَاجِلَةَ وَيَذَرُونَ وَرَآءَهُمْ يَوْمًا ثَقِيلًا ﴿٢٧﴾ نَّحْنُ خَلَقْنَٰهُمْ
وَشَدَدْنَآ أَسْرَهُمْ ۖ وَإِذَا شِئْنَا بَدَّلْنَآ أَمْثَٰلَهُمْ تَبْدِيلًا ﴿٢٨﴾ إِنَّ

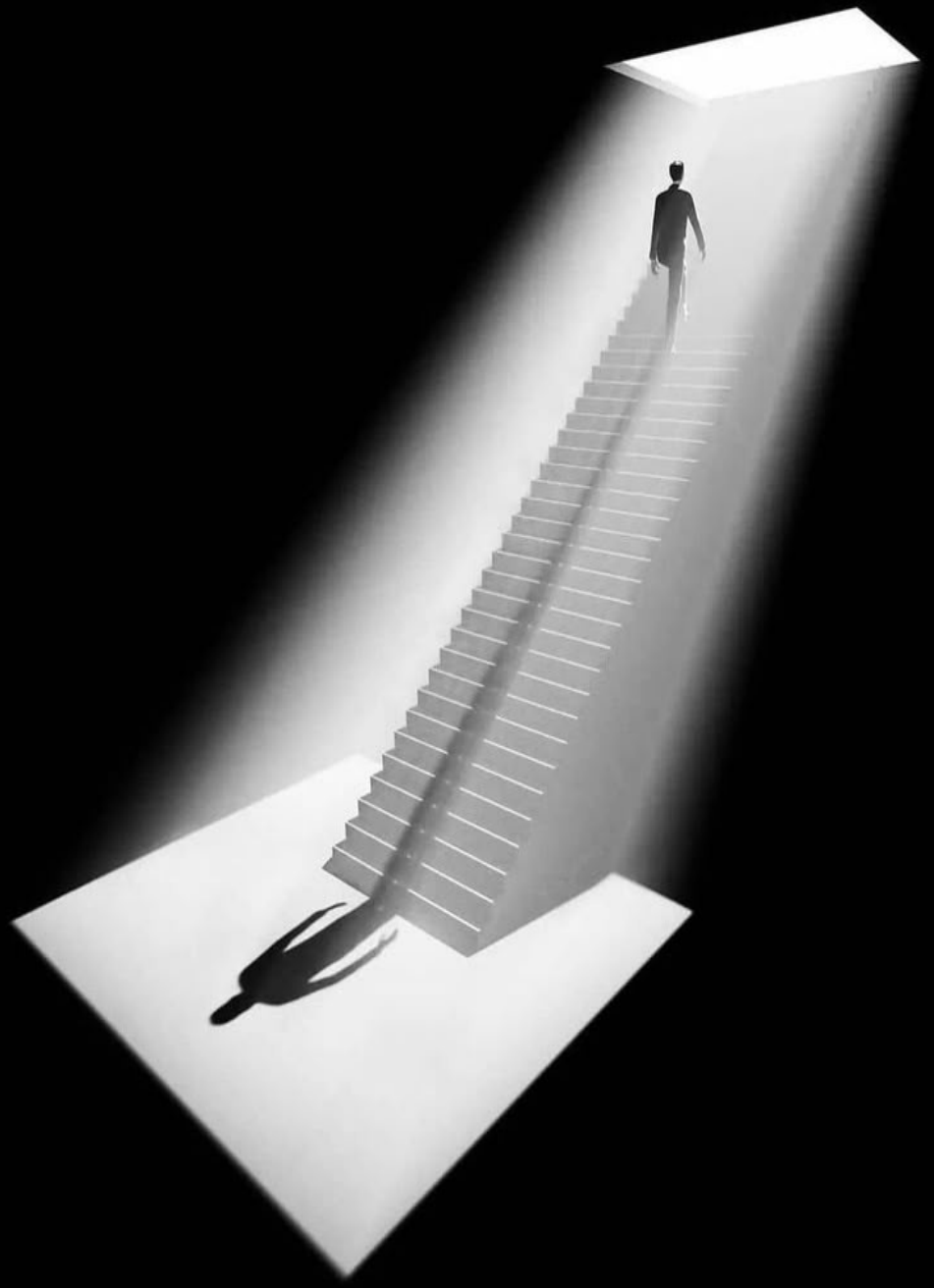
It is We Who created them, and We have made them of strong built. And when We will, We can replace them with others like them with a complete replacement.

وَشَدَدْنَا أَسْرَهُمْ ۖ وَإِذَا شِئْنَا بَدَّلْنَا أَمْثَالَهُمْ تَبْدِيلًا ﴿٢٨﴾ إِنَّ
هَٰذِهِ تَذْكِرَةٌ ۖ فَمَن شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ سَبِيلًا ﴿٢٩﴾ وَمَا تَشَاءُونَ

Verily! This (Verses of the Quran) is an admonition, so whosoever wills, let him take a Path to his Lord (Allah).

هَٰذِهِۦ تَذۡكِرَةٞۖ فَمَن شَآءَ ٱتَّخَذَ إِلَىٰ رَبِّهِۦ سَبِيلٗا ٢٩ وَمَا تَشَآءُونَ
إِلَّآ أَن يَشَآءَ ٱللَّهُۚ إِنَّ ٱللَّهَ كَانَ عَلِيمًا حَكِيمٗا ٣٠ يُدۡخِلُ

But you cannot will, unless Allah wills. Verily, Allah is Ever All-Knowing, All-Wise.



إِلَّآ أَن يَشَآءَ ٱللَّهُ ۚ إِنَّ ٱللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٣٠﴾ يُدۡخِلُ
مَن يَشَآءُ فِي رَحۡمَتِهِۦ ۚ وَٱلظَّٰلِمِينَ أَعَدَّ لَهُمۡ عَذَابًا أَلِيمًا ﴿٣١﴾

He will admit to His Mercy whom He will and as for the Zalimun, (polytheists, wrong-doers, etc.) He has prepared a painful torment

EXERCISES

1. Remembering (Knowledge Recall)

1. What is the meaning of the word "Insan"?
2. How many verses are in Surah Al-Insan?
3. What are some of the rewards mentioned for the righteous in this Surah?
4. Which group of people is described as giving food despite loving it?

2. Understanding (Comprehension)

1. What is the main theme of Surah Al-Insan?
2. Why are the righteous praised in this Surah?
3. How does the Surah describe the attitude of the righteous toward the worldly life?
4. What does this Surah teach us about the concept of free will and testing?

3. Applying (Practical Use)

1. How can you apply the example of the righteous mentioned in this Surah in your daily life?
2. If someone is feeling selfish or unwilling to help others, how might the verses of this Surah influence their behavior?
3. How does this Surah encourage acts of kindness, especially to the needy?

4. Analyzing (Breaking Down Ideas)

1. How is the contrast between the righteous and the ungrateful presented in this Surah?
2. What literary techniques (such as imagery or contrast) does the Surah use to describe Paradise?
3. Why do you think Allah chose to mention feeding the needy, orphan, and captive specifically?
4. How is the concept of patience linked to faith in this Surah?

5. Evaluating (Judgment and Critique)

1. Do you think the characteristics of the righteous in Surah Al-Insan are achievable in today's world? Why or why not?
2. In your opinion, which verse in Surah Al-Insan is the most powerful and why?
3. How does this Surah challenge modern ideas of self-interest and individualism?
4. What lessons can policymakers or community leaders learn from this Surah?

6. Creating (Synthesis)

1. Write a short reflection or poem inspired by the themes of Surah Al-Insan.
2. Create a visual representation (like a mind map or infographic) showing the journey of the righteous as described in this Surah.
3. Imagine a dialogue between a person who lives by the values of this Surah and someone who is self-centered. What would they say to each other?
4. Design a community project that embodies the values found in Surah Al-Insan.

و الحمد
لله رب
العالمين